

# THE POLYNESIAN.

PUBLISHED WEEKLY, AT HONOLULU, OAHU, SANDWICH ISLANDS.

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SATURDAY, DECEMBER 19, 1840.

Vol. 1.—No. 28.

## COMMUNICATED.

### TRADITION.

The following tradition, giving an account of a change in government at Maui many years since, was handed to us by a friend, who wrote it according to the Hawaiian idiom, just as he noted it down from the mouths of the natives. We should have bridged it, if it had been possible without breaking the thread of the narrative, but as it is, it is curious as affording some insight into the customs of the country at that early period.

In the reign of Liloa, king of Hawaii, father of Umi, Piilani being king of Maui, Kalamakua of Oahu, and Manokalanipo king of Kauai, Kalamakua took to wife Keleauinoanoapiapi, a chief woman of Maui who had been stolen and carried captive to Oahu. They had a daughter called Laielohelohe who was married to Piilani, king of Maui, from whom descended a daughter called Pikeo, a son Lonoapii, a daughter Kalaiheana, and a son Kihapilani; four children. Kihapilani lived on Oahu with his mother's brother. Pikea was married to Umi, son of Liloa. Lonoapii lived at Maui with his father.

Kihapilani's uncle was angry with him because he pulled up and consumed his food. Kihapilani asked his mother, "Where is my father? This is not my father. He is a man who gets angry at me." His mother replied; this is not our father; your father is at Maui. The boy replied, I will go there and live with my father. To this his mother assented. He made ready the canoe, provided the food, and said, go, you will find your father keeping the Awa kapu, and no canoe will be allowed to land; if you reach Ke-waiki at Lahaina, do not fear if the people attempt to resist your landing; your being afraid will end in the burning up of the canoe with fire. Land on the beach, let all the men remain on board the canoe in charge of her, but go yourself ashore to the large man sitting at the door of the house; he is your father, sit on his lap, and if he asks you whose boy you are, tell him you are his, I am Kihapilani. If he places you at his left hand, that is your place; there is no land on that side; the right side is the place of lands. There will be two cups of Awa, the one in his right hand represents your elder brother Lonoapii, the other yourself. He will drink first the cup in his right hand, then that in his left; then take pieces of potatoe in his right hand and left and eat them in the same succession; then a banana in each hand, eating them in the same order; after which he will eat fish and poi, then the Kapu will be ended. If he offers you the cup of potatoe and banana which are in his right hand you will be the heir, if not, you have no inheritance.

Kihapilani heard the words of his mother, and sailing arrived at Maui, where he found every thing as his mother had told him. On landing he found the large man, sat on his lap, and being asked his name said it was Kihapilani. His father kissed him and seated him on his left, but the boy leaped over to the right side. The father then said to him, you have taken your elder brother's place; and without the consent of his father he continued to sit there. The father put

out his right hand to take the cup of Awa, but the son snatched it from him. Likewise the potatoe and banana, his father saying to him, this cup belongs to your brother, &c., but the boy took them for himself. He constantly conducted himself in this manner during the life of his father, when at his death the lands were willed to the elder brother, when he was angry with his younger brother Kihapilani for his efforts to obtain the birthrights. When Kihapilani went to visit his brother, he ordered the wicker gate of the enclosure to be shut upon him, which caught and held him fast; then a dog was set on him who mangled his skin with his teeth. Kihapilani struggled hard and burst away and went to the house of his guardian weeping, who asked him, why this snivelling and weeping? He then informed him what had passed. Who did this? The king my elder brother. Bear it patiently, said the guardian. After a long period had elapsed, thinking all was over and good feeling restored, Kihapilani visited his brother again. He found him with calabashes of salt water around him filled with *Chua*, a small fish, and thinking he might venture to ask a favor, said, let me have one calabash of fish. The contents of a calabash were discharged into his face and he returned home weeping. His guardian advised him to bear it.

Afterwards going to play in the surf, his brother having a fire to warm himself on shore, and being cold Kihapilani landed first and stood by the fire, on which his brother landed and threw the fire all over him, burning his head badly. His guardian advised him to bear it patiently.

Afterwards all the people were engaged in taking squid. Kihapilani went to take one, but was seized by his brother and struck in his face. His guardian said, "Better kill you outright. Let us rebel." Kihapilani assented. They fought in the valley near the present Fem. Sem. Wailuku and Kihapilani was beaten, and all his people killed, himself and guardian alone escaped. Kihapilani returned to Lahaina to dwell. When he had grown large, he rebelled again, and again was beaten, and his people all killed, together with the guardian. Kihapilani only was allowed to escape. He then went to Molokai and rebelled again. They fought on the hill called *pakui*, and although the king's order was to kill him, he escaped, but the battle turned against him. Kihapilani run to the forest, leaped down a precipice into the top of a tree, and was followed by a friend who saved him, gave him a canoe in which he went by night with his wife to Lanai. He staid two days at Lanai. His friend then said, let us go to Maui; they arrived at evening and went into the woods of East Maui, where they were seen by some fishermen who reported them to the king on his arrival at Maui. The king sent Kalamea, his runner after him. Kihapilani seeing the dust raised by Kalamea, said to his friend here comes the swift man; he can go around Maui in a day. As he approached, he said to his friend, cannot you say a prayer for us? Yes I can. The prayer was said, and when ended the runner cut his foot with a sharp stone and fell down; he then bound up his foot with the vine of a convolvulus and went on limping; but Kihapilani was enabled to keep out of his way. After two days his

friend said, You go to Kula and secrete yourself, and I will return to the king. He went, and Kihapilani and his wife went and lived at Makawoa. Being cold and having no kapas, he told his wife to beat kapa; she said, I have no implements. Kihapilani said I will go and steal them; then his wife made two kapas; after this the owner of the log on which the kapa was beaten, heard the sound of the hammer, and knowing it to be his, came and took it away. They had prepared land to plant and Kihapilani went after potatoe tops; having obtained a load, he met an old man who asked him where he was from. Makauwao? No, said the old man, all those people are familiar to me. I am from Kipahulu. No. I have seen all these; you look like a chief. I am one. What is your name? Kihapilani. Have you a wife? Yes. Go for her and live with me. This done the old man inquired the cause of the rebellion and condemned the king for abusing Kihapilani. Let me place a stone hatchet of your god and say the prayers, and if it rains with thunder and lightning your god is propitious, and you will have the kingdom. The signs being favorable, they went to get timber to build him a house. An old priest said to the chief Kihapilani, you will have the kingdom; go down to Hamakuapoko, there you will see a man called Apuni. This done and his story told, Apuni performed the ceremony with the stone axe, and the rain, thunder and lightning revealed favor from the god. In the morning Apuni recommended him to Hoko, a priest at Keanae, to whom he went, when the same things were repeated with like success. Thence he was recommended to go to Hana, to Owao a priest, where having arrived with his wife, he said, I am advised by Hoko to visit you. When he had told his story, Owao like the rest, condemned the king. Owao said, I must get you a surf board. Kihapilani spent his time playing in the surf until the daughter of Hoolai, chief of Hana fell in love with him. The priest said to the wife in his presence, let your husband take this girl for his wife and you be a servant until your husband gets the kingdom. To this, Kihapilani objected, but his wife was willing. Next day the girl came and took Kihapilani while in the sea. Her father was angry, because the girl was to be wife of the king, and he rejected her. She being pregnant the priest advised Kihapilani to go to her and address her as though he had something to say, and if she asks you what you want, tell her your arms are aching to plant, but when your food is ripe other people will take it away. Go and ask your father for land. Honokalani, Waipapa, Wananalua, the lands to be asked for. This done, she went to her father, who ordered a dog baked and fed her. Then she asked for land. He inquired what land? She told him. No. If you take those lands you take the two hills which are celebrated in war; you will then be rebels. This told the priest Owao, he said I can do no more for you, but your god says you shall have the land; go and wait; leave the new wife and take your old one. The new wife mourned with love for Kihapilani.

After this the priest said, one thing is left for you to do; go to Hawaii; you

have a sister at Hawaii, wife of Umi. They went to Hawaii leaving the new wife. Leaving his wife and people he said, if you see no fires you may conclude I am killed, but if there are many fires lighted, expect to be sent for. Travelled all day, arrived at night at the king's place. The king was in his own house, the wife, Kihapilani's sister was in the eating house. They entered the sleeping house and when his sister returned from the eating house, she asked Kihapilani, what is your name? and when he told her she kissed him and wept. Umi hearing it, was told that his wife's brother had come, and he said he ought not to have come in that style, he should come directly to me his friend; but he gave immediate order to all the chiefs of Kono to bake dogs and kalo, saying, let there be kapu dogs and noa dogs; let there be kapu food and noa food.

After the wailing had subsided, Umi called Kihapilani to come to his house, a feast was prepared, after which Umi inquired Why have you come? Kihapilani answered, I have escaped with my life. Umi said, how is it? And then Kihapilani told him all. When Umi heard this he replied, Your brother has abused you in a very remarkable manner. Turning to his men he said to one, Run to that side of the island and order the chiefs, head men and officers, to hew out canoes, barb the spears, braid the slings, and be ready at the end of this year, one month after, to fight. Lonoapii of Maui is our enemy. He sent likewise another runner on this side of the island with the same orders, that they might meet in their course. After the men were gone, Umi said, we shall lose our labor in fighting with your brother. He will hear of your arrival here and will be taken with fear of me and die trembling. This happened; he died and left his kingdom to his sons.

Kihapilani dwelt with Umi to the end of the year, and in the following month they sailed to the war and landed at Hana, all the chiefs and people and canoes of Hawaii, and the women and children. Landing a party at Hamoa, they fought with Hoolai, who drove them back to their canoes, an idol erected in the narrow road frightening them. Afterwards they took possession of a hill called Kauwika, at the extremity of the harbor, from which point they made a successful sally, and put Hoolai to flight; for as they approached the idol, a man by the name of Piimaiwaa struck it with his spear. What sort of a man is this? said he. He does not move, and a second blow convinced them it was an idol and not a man. They pursued after Hoolai and caught a large man whom they took to be him and carried him to Umi. Kihapilani said, this is not Hoolai; he is a small hairy man. Hearing this Piimaiwaa soon found him and chased him among the lauhala trees until dark, when he killed him, wondering at his swiftness of foot for so small a man. On reporting to Umi they sent men with torches and brought him to his presence, where they offered sacrifices and repeated prayers, that the gods might eat the body of his enemy.

Next morning the army, bearing the idols of Hawaii, advanced to the westward, by land, and the king by canoe, until they reached Wailuku. They there